The sacrifice through spiritual knowledge is superior to sacrifice made with material things; every action without exception is comprehended in spiritual knowledge.

—*The Bhagavad-Gita*

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THE HUNDRED-YEAR CYCLE

IN February, 1875, some months before the founding of the Theosophical Society in New York, H.P.B. wrote in a letter to Hiram Corson, professor of English at Cornell University, and a Spiritualist:

> I am here in this country sent by my Lodge on behalf of Truth in modern spiritualism, and it is my most sacred duty to unveil what is, and expose what is not. Perhaps did I arrive here one hundred years too soon. May be, I am afraid it is so, that in this present state of mental confusion, of doubt, of the endless and fruitless conflicts between the Tyndalls and the Wallaces, the issues of which are arrested by the almighty power of the dollar —for people seem to care every day less for truth and every hour more for gold,—my feeble protest and endeavors will be of no avail; nevertheless, I am ever ready for the grand battle, and perfectly prepared to bear any consequences that may fall to my lot.

At this stage of her career, Madame Blavatsky was willing to be known as a Spiritualist, although she often made plain that she meant something different from the ordinary implication of this term. Using the identifications of occultism known to Prof. Corson, she explained:

> When I became a spiritualist, it was not through the agency of the ever-lying, cheating mediums, miserable instruments of the undeveloped Spirits of the lower Sphere, the ancient Hades. My belief is based on something older than the Rochester knock-

ings, and springs out from the same source of information that was used by Raymond Lully, Picus della Mirandola, Cornelius Agrippa, Robert Fludd, Henry More, et cetera, etc., all of whom have ever been searching for a system that should disclose to them the "deepest depths" of the Divine nature, and show them the real tie which binds all things together.

This was H.P.B.'s account of her mission early in 1875, given to a man of the world. Years later, in the third volume of *Lucifer* (October, 1888, p. 174), answering the question of a correspondent as to "how the recent teachings of Occult Science really originated," she gave a more extensive explanation, showing, perhaps, why the great effort inaugurated in the last quarter of the nineteenth century could not be delayed for another "hundred years":

A crisis had arrived in which it was absolutely necessary to bring within the reach of our generation the Esoteric Doctrine of the eternal cycles. Religion, both in the West and East, had long been smothering beneath the dust heaps of Sectarianism and enfranchised science. For lack of any scientific religious concept, Science was giving Religion the *coup-de-grace* with the iron bar of Materialism. To crown the disorder the phantom-world of Hades, or Kama-loca, had burst in a muddy torrent into ten thousand séance rooms, and created most misleading notions of man's *post-mortem* state.

So, at the outset of her work, H.P.B. labored for the salvation and enlightenment of the Spiritualists; and at the same time, in order to accomplish this purpose, she gradually revealed the possibilities of knowledge of another sort, and of occult powers very different from the abnormal susceptibilities of passive mediumship. Sometime in September or October of 1875 she contributed an article, "The Science of Magic," to *The Spiritual Scientist,* in which she said:

I am myself a Spiritualist, if, as says Colonel Olcott, a firm belief in our spirit's immortality and the *knowledge* of a constant possibility for us to communicate with the spirits of the departed and loved ones, either through honest, pure mediums, or by means of the Secret Science, constitutes a Spiritualist. And I am not of those fanatical Spiritualists, to be found in every country, who blindly accept the claims of every "spirit," for I have seen too much of various phenomena, undreamed of in America; I *know* that Magic does exist, and 10,000 editors of spiritual papers cannot change my belief in what I know. There is a White and a Black Magic, and no one who ever travelled in the East can doubt it, if he has taken the trouble to investigate. My faith being firm I am therefore every ready to support and

protect any honest medium—aye, and even occasionally one who appears *dishonest,* for I know but too well what helpless tools and victims such mediums are in the hands of unprogressed, invisible beings.

H.P.B.'s energetic defense of mediums against charges of fraud —although she knew and said that fraud was common enough— in the press and in Spiritualist journals can be reviewed in the early pages of *A Modern Panarion,* where many of her early letters and articles are reprinted. She seems to have continued to write for Spiritualist journals as long as she felt that their readers might be drawn to look behind the psychic manifestations, by which they were first attracted, to a more philosophical understanding of the hidden powers in man. But she knew from the beginning what an unstable audience the Spiritualists in general would be. She made this clear in December of 1874, in *The Spiritual Scientist,* saying to the readers of this Boston weekly:

> Knowing this country to be the cradle of modern Spiritualism, I came over here from France with feelings not unlike those of a Mohammedan approaching the birthplace of his prophet. I had forgotten that "no prophet is without honor save in his own country." In the less than fourteen months that I am here, sad experience has too well sustained the never-dying evidence of this immortal truth.
>
> What little I have done towards defending phenomena I am ever ready to do over and over again, as long as I have a breath of life left in me. But what good will it ever do? We have a popular and wise Russian saying that "one cossack on the battlefield is no warrior." Such is my case, together with that of many other poor, struggling wretches, everyone of whom, like a solitary scout, sent far ahead in advance of his army, has to fight his own battle, and defend the post entrusted to him, unaided by anyone but himself. There is no union between Spiritualists, no *entente cordiale,* as the French say. . . .
>
> My humble opinion is, that the majority of our Spiritualists are too much afraid for their "respectability" when called upon to confess and acknowledge their "belief." Will you agree with me, if I say that the dread of social Areopagus is so deeply rooted in the hearts of your American people, that to endeavor to tear it out of them would be undertaking to shake the whole system of society from top to bottom? . . .
>
> And so, half Christians and half believers in the new dispensation, the majority of those eleven millions of Spiritualists stand with one foot on the threshold of Spiritualism, pressing firmly with the other one on the steps leading to the altars of their "fashionable" places of worship, ever ready to leap over under

the protection of the latter in hours of danger. They know that under the cover of such immense "respectability" they are perfectly safe.

Not much in the way of serious philosophical search could be expected of these people, yet the effort was made, during the initial cycle of the Theosophical Movement, to draw into the circle of egoic commitment those for whom Spiritualism was only the external form taken by world-wide inchoate longing for deeper meanings than the science and religion of the day could provide. In explanation of this effort, H.P.B. wrote in retrospect, thirteen years after the founding of the Theosophical Society (in "What of Phenomena?" *Lucifer,* February, 1888):

> It was supposed that intelligent people, especially men of science, would, at least, have recognized the existence of a new and deeply interesting field of enquiry and research when they witnessed physical effects produced at will, for which they were not able to account. It was supposed that theologians would have welcomed the proof, of which they stand so sadly in need in these agnostic days, that the soul and the spirit are not mere creations of their fancy, due to ignorance of the physical constitution of man, but entities quite as real as the body, and much more important. These expectations were not realized. The phenomena were misunderstood and misrepresented, both as regards their nature and their purpose. . . . And, from all sides, theosophy and theosophists were attacked with a rancour and bitterness, with an absolute disregard alike of fact and logic, and with malice, hatred and uncharitableness that would be utterly inconceivable, did not religious history teach us what mean and unreasoning animals ignorant men become when their cherished prejudices are touched; and did not the history of scientific research teach us, in its turn, how very like an ignorant man a learned man can behave, when the truth of his theories is called in question.
>
> An occultist can produce phenomena, but he cannot supply the world with brains, nor with the intelligence and good faith necessary to understand and appreciate them. Therefore, it is hardly to be wondered at, that *word* came to abandon phenomena and let the ideas of Theosophy stand on their own intrinsic merits.

Yet this decision was not quite the result of a "discovery" by the occultists of the inhospitability of the vulgar world to the higher meanings behind demonstrations of phenomena. The methods used by the Theosophical Movement were, quite plainly, in accord with the law of cycles, the plan at the beginning being somewhat different from what was soon to follow—just as, on the intellectual level,

The Secret Doctrine (1888) was somewhat different from *Isis Unveiled* (1877). In the later work, a previously hidden emphasis came out loud and clear. And in her first message to the American Theosophists—written in 1888, when the above comments on "phenomena" were also published—H.P.B. spoke of the improving constitution of the mind of the times, which may be recognized as a cyclic alteration. She wrote:

> Since the Society was founded, a distinct change has come over the spirit of the age. Those who gave us commission to found the Society foresaw this, now rapidly growing, wave of transcendental influence following that other wave of mere phenomenalism. Even the journals of Spiritualism are gradually eliminating the phenomena and wonders, to replace them with philosophy. The Theosophical Society led the van of this movement. . . .

We should be able to take what is said in this message, almost fourteen years after the beginning made in 1875, as evidence that the introductory period of dissemination of Theosophy had sought to gather in from all the world those who might be able to recognize threads of primeval truth in the crude undifferentiated surge of the Spiritualistic movement, starting, say, in 1848; but that by 1888, with Theosophy launched in the world, and widely publicized, there was no longer a need to use the channels of communication that were alone available in the beginning. For now H.P.B. issued a direct challenge, not so much to the world as to Theosophists, continuing in this message to say—

> . . . although Theosophical ideas have entered into every development or form which awakening spirituality has assumed, yet Theosophy pure and simple has still a severe battle to fight for recognition. The days of old are gone to return no more, and many are the Theosophists who, taught by bitter experience, have pledged themselves to make of the Society a "miracle club" no longer. The faint-hearted have asked in all ages for signs and wonders, and when these failed to be granted, they refused to believe. Such are not those who will ever comprehend Theosophy pure and simple. But there are others among us who realize intuitionally that the recognition of pure Theosophy—the philosophy of the rational explanation of things and not the tenets—is of the most vital importance in the Society, inasmuch as it alone can furnish the beacon-light needed to guide humanity on its true path.

In this message, then, the lines of work were laid down for *students* of Theosophy—for those whom Mr. Judge called the com-

panions.

It is natural to wonder what the course of the Movement will be during the next hundred-year cycle, so soon to begin. Something of the character of this climactic effort in behalf of all mankind is indicated in the third and especially the fourth messages of H.P.B.'s communications to the American Theosophists, and an observation in the Introductory to *The Secret Doctrine,* concerning the settlement of accounts between the races, is suggestive of great changes in store for humanity generally. In still other places she speaks of the psychological quickenings that will come—are, we may say, already in evidence—as part of the larger evolutionary impulse of the times, bringing terrible hazards as well as great opportunities.

No doubt the centenary cycle of the present century will be marked by both similarities and differences. There will be more of the crude psychism, visible today in diverse forms—many more than the recrudescing expressions of old-style Spiritualism. And while, in the last century, the materialism of science exercised a restraint on emotional belief, the science of today, having lost its novelty and its prestige as a way to "truth," can no longer act as a brake on rampant psychism. Moreover, the faint recollections of medieval occultism in the West—causing H.P.B. to lay considerable stress on Kabalistic teachings in the early days—have in the intervening century been vastly supplemented by dozens of bizarre currents, including various distorted reflections of Theosophy itself, to say nothing of numerous psychic importations, and multiplying attempts to popularize and romanticize exoteric traditions of the East. Add to all this the deep sense of historical crisis, the continuously repeated belief that these are "revolutionary" times with the licence for undiscriminating innovation that so many social and moral failures of the Western world seem to give to the coming generation, and we have little difficulty in seeing why such great importance was attached, by both H.P.B. and Mr. Judge, to the secure rooting in the world of the *philosophical* Movement begun in the nineteenth century. *The Key to Theosophy* ends with these words:

> Think how much one, to whom such an opportunity is given, could accomplish. Measure it by comparison with what the Theosophical Society actually *has* achieved in the last fourteen years, without *any* of these advantages and surrounded by hosts of hindrances which would not hamper the new leader. Consider all this, and then tell me whether I am too sanguine when

> I say that if the Theosophical Society survives and lives true to its mission, to its original impulses through the next hundred years —tell me, I say, if I go too far in asserting that earth will be a heaven in the twenty-first century in comparison with what it is now!

It would take an H.P.B. to measure the fruit of labors already accomplished in behalf of this vision, during the interim cycle now coming to a close; just as it would take an H.P.B. to evaluate the possibilities of the crude psychism of the present century, so much more extensive than a hundred years ago—more far-reaching in effect, and having closer connections, if both bewilderingly extravagant and threateningly dangerous, with "occult" ideas. There are some hints, however, concerning how such an evaluation might proceed. These are found in H.P.B.'s article "Our Three Objects," together with what may be taken as the foundation principle of all Theosophical work—a principle which does not change:

> Though but a minority of our members are mystically inclined, yet, in point of fact, the key to all our successes as above enumerated is in our recognition of the fact of the Higher Self —colourless, cosmopolitan, unsectarian, sexless, unworldly, altruistic—and the doing of our work on that basis.

Powers of Spirit

He who does not feel irresistibly impelled to serve the Race, whether he himself fails or not, is bound fast by his own personality and cannot progress until he has learned that *the race is himself* and not that body which he now occupies. The ground of this necessity for a pure motive was recently stated in *Lucifer* to be that "unless the intention is entirely unalloyed, the spiritual will transform itself into the psychic, act on the astral plane, and dire results may be produced by it. The powers and forces of animal nature can be equally used by the selfish and revengeful as by the unselfish and all-forgiving; the powers and forces of spirit lend themselves only to the perfectly pure in heart."

—William Q. Judge

TRUST AND COMMITMENT

TRUST is a mark of the Great Ones—the quintessence of trust, it must be—for They speak to the Real in the human heart. Their communication, written or spoken, is imbued with encouragement befitting the awakening Soul. They transmit the Message—the "royal knowledge, the royal mystery, the most excellent purifier, clearly comprehensible, not opposed to sacred law, easy to perform, and inexhaustible"—and wait. They do not compromise its symmetry. They trust their knowledge of the nature of the human soul and its high destiny. "Theosophy is for those who want it and for none others," said Robert Crosbie.

Consider *The Epitome of Theosophy.* As the Historical Note relates, when opposition was raised by some that treatment of the text was too "deep" for the average mind, Mr. Judge referred to "the Path marked out for us by Masters and . . . when those Masters began to cause Their servants to give out matter in India, They did not begin with fiction, but with stern facts."

The "Path" is a stern reality, as also is the discipline essential to tread that path. True knowledge comes slowly and is with difficulty acquired. The Soul knows what it needs, and it demands *altruism.* The basis for altruism must be understood.

The *Epitome* was issued in the summer of 1888, the year, as it happened, of publication of *The Secret Doctrine,* said to contain "all that can be given out to the world in this century." The opening paragraph of the Proem of *The Secret Doctrine* sets forth the eternal basis for altruism, or brotherhood *in actu.* The universal symbolism outlined provides a stepping-stone to the mystery of Space—neither a "limitless void" nor a "conditioned fullness," but both. As the esoteric Catechism puts it:

> "What is that which was, is, and will be, whether there is a Universe or not; whether there be gods or none?" And the answer is—*SPACE.*

The concept of space as omnipresent, eternal, boundless and immutable is vital to an apprehension of the First Fundamental Principle—the Source, the Root, the Container and Sustainer of ALL.

This Principle "transcends the power of human conception"—but, it is not presented to the average mind. It is the awakener of THAT in every so-called average man which transcends the limits of ordinary thinking. "Only those who realize how far intuition soars above the tardy processes of ratiocinative thought can form the faintest conception of that absolute Wisdom which transcends the ideas of Time and Space. Mind, as we know it, is resolvable into states of consciousness of varying duration, intensity, complexity, etc.—all, in the ultimate, resting on sensation, which is again Maya. Sensation, again, necessarily postulates limitation."

The First Fundamental Proposition invites the mind to soar, to search, to penetrate, to philosophize—and to wonder at the phenomenon that is man.

The Second Fundamental Proposition is the basis for "correspondence and analogy" throughout the Universe. In small and in large, from the motion of a breath to the manifestation and disappearance of all that comprises the Life of Brahma.

"The Eternity of the Universe *in toto* as a boundless plane" is the basis of the interdependence, the reciprocity, the "reaction" to every action, among beings within a given field of manifestation. This is the concept of continuity in time—periodicity: flux and reflux, ebb and flow, the alternation of day and night, sleeping and waking, birth and death. The law of Cycles is the "study of Adepts," yet it has simplicities within the comprehension of everyone, and no one can avoid awareness of some aspect of this universal law.

The Third Fundamental Proposition is the basis for Compassion—the ultimate meaning of Brotherhood. The "fundamental identity of all souls with the Universal Over-Soul" excludes no one. In simple terms this was stated by Mr. Judge: *Cast no one out of your heart.*

The "obligatory pilgrimage for every Soul through the Cycle of Incarnation (or 'Necessity') in accordance with Cyclic and Karmic law, during the whole term," places each one where he lawfully and justly belongs—where all above us have been, where all below us shall be. The IMPERSONALITY of Law is the great equilibrant in the life of man. To know the law is awareness of *embodying* the law, and of being the *maker* of destiny. Individuality is acquired by "self-induced and self-devised efforts" (checked by Karma). The personal man accepts the idea of Karma but may resent its checks. The impersonal man welcomes the opportunity to learn from karma.

In the process of acquiring individuality there is an ascent "through all the degrees of intelligence, from the lowest to the highest Manas, from mineral and plant, up to the holiest archangel (Dhyani-Buddha)." Robert Crosbie said: "Divinity must be acquired," and equated divinity with Self-Knowledge. Although a man may be misinformed as to his divine nature and potentialities, and "ceaselessly self-deceived," through Self-discipline he gradually learns his "rightful place in the scheme of the Universe."

> The pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations.

With the Ego rests responsibility for what he does with what he learns. Motive is all-important. The incentive for purity of motive and the basis for the highest Ideal to sustain that motive are in the Message of Theosophy. The Great Ones know that implicit in the statement of the Fundamental Ideas is tacit encouragement to the effort to understand. They belong and appeal to the real man—the reincarnating Ego. "We are outwardly creatures of but a day; within we are eternal."

At the close of her life of work for Theosophy in this incarnation, H. P. Blavatsky voiced a plea for commitment to every earnest student. One month before her death, in the *Fourth Message* to the American Theosophists, she said: "In your hands, brothers, is placed the welfare of the coming century; and great as is the trust, so great is also the responsibility."

STRENGTH THROUGH COMMITMENT

We venture to say that nothing is more likely to help a person overcome or endure objective difficulties or subjective troubles than the consciousness of having a task in life. That is all the more so when the task seems to be personally cut to suit, as it were; when it constitutes what may be called a mission.

—VIKTOR FRANKL

THE CHRISTIAN SCHEME

GOD: *Where? Who? What?*

WHEN, years ago, we first travelled over the East, exploring the penetralia of its deserted sanctuaries, two saddening and ever-recurring questions oppressed our thoughts: *Where,* WHO, WHAT *is* GOD? *Who ever saw the* IMMORTAL SPIRIT *of man, so as to be able to assure himself of man's immortality?*

It was while most anxious to solve these perplexing problems that we came into contact with certain men, endowed with such mysterious powers and such profound knowledge that we may truly designate them as the sages of the Orient. To their instructions we lent a ready ear. They showed us that by combining science with religion, the existence of God and immortality of man's spirit may be demonstrated like a problem of Euclid. For the first time we received the assurance that the Oriental philosophy has room for no other faith than an absolute and immovable faith in the omnipotence of man's own immortal self. We were taught that this omnipotence comes from the kinship of man's spirit with the Universal Soul—God! The latter, they said, can never be demonstrated but by the former. Man-spirit proves God-spirit, as the one drop of water proves a source from which it must have come. Tell one who had never seen water, that there is an ocean of water, and he must accept it on faith or reject it altogether. But let one drop fall upon his hand, and he then has the fact from which all the rest may be inferred. After that he could by degrees understand that a boundless and fathomless ocean of water existed. Blind faith would no longer be necessary; he would have supplanted it with KNOWLEDGE. When one sees mortal man displaying tremendous capabilities, controlling the forces of nature and opening up to view the world of spirit, the reflective mind is overwhelmed with the conviction that if one man's spiritual *Ego* can do this much, the capabilities of the FATHER SPIRIT must be relatively as much vaster as the whole ocean surpasses the single drop in volume and potency. *Ex nihilo nihil fit;* prove the soul of man by its wondrous powers—you have proved God!

NOTE.—"The Christian Scheme," begun in November, 1967, is collated from the works of H. P. Blavatsky. It recounts the historical background and early development of Christianity.

In our studies, mysteries were shown to be no mysteries. Names and places that to the Western mind have only a significance derived from Eastern fable, were shown to be realities. Reverently we stepped in spirit within the temple of Isis; to lift aside the veil of "the one that is and was and shall be" at Saïs; to look through the rent curtain of the Sanctum Sanctorum at Jerusalem; and even to interrogate within the crypts which once existed beneath the sacred edifice, the mysterious Bath-Kol. The *Filia Vocis*—the daughter of the divine voice—responded from the mercy-seat within the veil, and science, theology, every human hypothesis and conception born of imperfect knowledge, lost forever their authoritative character in our sight. The one-living God had spoken through his oracle—man, and we were satisfied. Such knowledge is priceless; and it has been hidden only from those who overlooked it, derided it, or denied its existence.

What is *Atheism,* we ask, first of all? Is it disbelief in and denial of the existence of a God, or Gods, or simply the refusal to accept a personal deity on the somewhat gushy definition of R. Hall, who explains Atheism as "a ferocious system" because, "it leaves nothing *above* (?) us to awe, nor around us to awaken tenderness" (!) If the former, then most of our members—the hosts in India, Burmah, and elsewhere—would demur, as they believe in Gods and supernal beings, and are in great *awe* of some of them. Nor would a number of Western Theosophists fail to confess their full belief in Spirits, whether spatial or planetary, ghosts or angels. Many of us accept the existence of high and low Intelligences, and of Beings as great as any "personal" God. This is no occult secret. . . . Most of us believe in the survival of the Spiritual Ego, in Planetary Spirits and *Nirmanakayas,* those great Adepts of the past ages, who, renouncing their right to Nirvana, remain in our spheres of being, not as "spirits" but as complete spiritual human Beings. Save their corporeal, visible envelope, which they leave behind, they remain as they were, in order to help poor humanity, as far as can be done without sinning against Karmic law. This is the "Great Renunciation," indeed; an incessant, conscious self-sacrifice throughout æons and ages till that day when the eyes of blind mankind will open and, instead of the few, *all* will see the universal truth. These Beings may well be regarded as God and Gods—if they would but allow the fire in our hearts, at the thought of that purest of all sacrifices, to be fanned into the flame of adoration, or the smallest altar in their honour.

But they will not. Verily, "the secret heart is fair Devotion's (only) temple," and any other, in this case, would be no better than profane ostentation.

Now with regard to other invisible Beings, some of whom are still higher, and others far lower on the scale of divine evolution. To the latter we will have nothing to say; the former will have nothing to say to us: for we are as good as non-existent for them. The homogeneous can take no cognizance of the heterogeneous; and unless we learn to shuffle off our mortal coil and commune with them "spirit to spirit," we can hardly hope to recognise their true nature. Moreover, every true Theosophist holds that the divine HIGHER SELF of every mortal man is of the same essence as the essence of these Gods. Being, moreover, endowed with free-will, hence having, more than they, responsibility, we regard the incarnated EGO as far superior to, if not more divine than, any spiritual INTELLIGENCE *still awaiting incarnation.* Philosophically, the reason for this is obvious, and every metaphysician of the Eastern school will understand it. The incarnated EGO has odds against it which do not exist in the case of a pure divine Essence unconnected with matter; the latter has no personal merit, whereas the former is on his way to final perfection through the trials of existence, of pain and suffering. The shadow of Karma does not fall upon that which is divine and unalloyed, and so different from us that no relation can exist between the two. As to those deities which are regarded in the Hindu esoteric Pantheon as finite and therefore under the sway of Karma, no true philosopher would ever worship them; they are signs and symbols.

Shall we then be regarded as atheists, only because while believing in Spiritual Hosts—those beings who have come to be worshipped in their collectivity as a *personal* God—we reject them absolutely as representing the ONE Unknown? and because we affirm that the eternal Principle, the ALL in ALL, or the *Absoluteness* of the *Totality,* cannot be expressed by limited words, nor be symbolised by any thing with conditioned and qualificative attributes? Shall we, moreover, permit to pass without protest the charge against us of idolatry—by the Roman Catholics, of all men? They, whose religion is as pagan as any of the solar and element worshippers; whose creed was framed out for them, cut and dry, ages before the year I of Christian era; and whose dogmas and rites are the same as those of every *idolatrous* nation—if any such nation still exists

in spirit anywhere at this day. Over the whole face of the earth, from the North to the South Pole, from the frozen gulfs of Northland to the torrid planes of Southern India, from Central America to Greece and Chaldea, the Solar Fire, as the symbol of divine Creative Power, of Life and Love, was worshipped. The union of the Sun (male element) with Earth and the Water (matter, the female element) was celebrated in the temples of the whole Universe. If Pagans had a feast commemorative of this union—which they celebrated nine months ere the Winter Solstice, when Isis was said to have conceived—so have the Roman Catholic Christians. The great and *holy day* of the *Annunciation,* the day on which the Virgin Mary "found favour with (her) God" and conceived "the Son of the *Highest,"* is kept by Christians *nine months before Christmas.* Hence, the worship of the Fire, lights and lamps in the churches. Why? Because Vulcan, the fire-God, married Venus, the daughter of the Sea; that the Magi watched over the sacred fire in the East, and the Virgin-Vestals in the West. The Sun was the "Father," Nature, the eternal Virgin-Mother: Osiris and Isis, Spirit-Matter, the latter worshipped under each of its three states by Pagan and Christian. Hence the Virgins—even in Japan—clothed with star-spangled blue, standing on the lunar crescent, as symbolical of female Nature (in her three elements of Air, Water, Earth); Fire or the male Sun, fecundating her yearly with his radiant beams (the "cloven tongues like as of fire" of the Holy Ghost).

In *Kalevala* the oldest epic Poem of the Finns, of the pre-Christian antiquity of which there remains no doubt in the minds of scholars, we read of the gods of Finland, the gods of air and water, of fire and the forest, of Heaven and the Earth. In the superb translation by J. M. Crawford, in Rune L (Vol. II) the reader will find the whole legend of the Virgin Mary in

> *Mariatta,* child of beauty,
> Virgin-Mother of the Northland . . .

Ukko, the great Spirit, whose abode is in Yumala, the sky or Heaven, chooses the Virgin Mariatta as his vehicle to incarnate through her in a Man-God. She becomes pregnant by plucking and eating a red berry (*marja*), when, repudiated by her parents, she gives birth to a "Son immortal," in the *manger of a stable.* Then the "Holy Babe" disappears and Mariatta is in search of him. She asks a star, "the guiding star of Northland," where her "holy baby lies hidden," but the star answers her angrily:

If I knew, I would not tell thee;
'Tis thy child that me created,
In the cold to shine for ever. . . .

and tells the Virgin nothing. Nor will the golden moon help her, because, Mariatta's babe having created her, left her in the great sky:

Here to wander in the darkness,
All alone at eve to wander,
Shining for the good of others. . . .

It is only the "Silver Sun" who, taking pity upon the Virgin-Mother, tells her:

Yonder is thy golden infant,
There thy holy babe lies sleeping,
Hidden to his belt in water,
Hidden in the reeds and rushes.

She takes the holy baby home, and while the mother calls him "Flower,"

Others named him *Son of Sorrow*.

Is this a post-Christian legend? Not at all; for, as said, it is *essentially pagan in origin* and recognized as pre-Christian. Hence, with such data in hand in literature, the ever-recurring taunts of idolatry and atheism, of infidelity and paganism, ought to cease. The term *idolatry,* moreover, is of Christian origin. It was used by the early Nazarenes, during 2½ centuries of our era, against those nations who used temples and churches, statues and images, because they, the early Christians themselves, *had neither temples, statues, nor images,* all of which they abhorred. Therefore the term "idolatrous" fits far better our accusers than ourselves, as this article will show. With Madonnas on every cross road, their thousands of statues, from Christs and Angels in every shape down to Popes and Saints, it is rather a dangerous thing for a Catholic to taunt any Hindu or Buddhist with idolatry. The assertion has now to be proved.

We may begin by the origin of the word God. What is the real and primitive meaning of the term? Its meanings and etymologies are as many as they are various. One of them shows the word derived from an old Persian and mystic term *goda.* It means *"itself,"* or something self-emanating from the absolute Principle. The root word was *godan*—whence Wodan, Woden, and Odin, the Oriental radical having been left almost unaltered by the Germanic races. Thus they made of it *gott,* from which the adjective *gut*—"good," as also the term *gotz,* or idol, were derived. In ancient Greece, the word Zeus and *Theos* led to the Latin *Deus.* This *goda,* the emana-

tion, is not, and cannot be, identical with that from which it radiates, and is, therefore, but a periodical, finite manifestation. Old Aratus, who wrote "full of Zeus are all the streets and the markets of man; full of Him is the sea and the harbours," did not limit his deity to such a temporary reflection on our terrestrial plane as Zeus, or even its antetype—Dyaus, but meant, indeed, the universal, omnipresent Principle. Before the radiant god *Dyaus* (the sky) attracted the notice of man, there was the Vedic *Tad* ("that") which, to the Initiate and philosopher, would have no definite name, and which was the absolute Darkness that underlies every manifested radiancy. No more than the mythical Jupiter—the later reflection of Zeus—could Surya, the Sun, the first manifestation in the world of Maya and the Son of Dyaus, fail to be termed "Father" by the ignorant. Thus the Sun became very soon interchangeable and one with Dyaus; for some, the "Son," for others, the "Father" in the radiant sky; *Dyaus-Pitar,* the Father in the Son, and the Son in the Father, truly shows however, his finite origin by having the Earth assigned to him as a wife. It is during the full decadence of metaphysical philosophy that *Dyava-prithivi* "Heaven and Earth" began to be represented as the Universal cosmic parents, not alone of men, but of the gods also. From the original conception, abstract and poetical, the ideal cause fell into grossness. Dyaus, the sky, became very soon Dyaus or Heaven, the abode of the "Father," and finally, indeed, that Father himself. Then the Sun, upon being made the symbol of the latter, received the title of *Dina-Kara* "day-maker," or *Bhaskara* "light-maker," now the Father of his Son, and *vice versa.* The reign of ritualism and of anthropomorphic cults was henceforth established and finally degraded the whole world, retaining supremacy to the present civilized age.

Such being the common origin, we have but to contrast the two deities—the god of the Gentiles and the god of the Jews—on their own *revealed* WORD; and judging them on their respective definitions of themselves, conclude intuitively which is the nearest to the grandest ideal. We quote Colonel Ingersoll, who brings Jehovah and Brahma parallel with each other. The former, "from the clouds and darkness of Sinai," said to the Jews:

> "Thou shalt have no other gods before me. . . . Thou shalt not bow down thyself to them nor serve them; for I, the Lord thy God, am a jealous God, *visiting the iniquities of the fathers upon the children unto the third and fourth generation of them* that hate me." Contrast this with the words put by the Hindu into the

mouth of Brahm: "I am the same to all mankind. They who honestly serve other gods, involuntarily worship me. I am he who partaketh of all worship, and I am the reward of all worshippers." Compare these passages. The first, a dungeon where crawl the things begot of jealous slime; the other, great as the domed firmament inlaid with suns. . . .

The "first" is the god who haunted Calvin's fancy, when he added to his doctrine of predestination that of Hell being paved with the skulls of *unbaptized* infants. The beliefs and dogmas of our churches are far more blasphemous in the ideas they imply than those of the *benighted* Heathen. The *amours* of Brahma, under the form of a buck, with his own daughter, as a deer, or of Jupiter with Leda, under that of a swan, are grand *allegories.* They were never given out as a *revelation,* but known to have been the products of the poetic fancy of Hesiod and other mythologists. Can we say as much of the *immaculate daughters* of the god of the Roman Catholic Church —Anna and Mary? Yet, even to breathe that the Gospel narratives are allegories too, as they would be most sacrilegious were they accepted in their dead letter, constitutes in a Christian born the *acme* of blasphemy!

Deus Sol or *Solus,* the Father, was made interchangeable with the Son: the "Father" in his noon glory, he became the "Son" at Sun-rise, when he was said to "be born." This idea received its full apotheosis annually on December the 25th, during the Vernal Solstice, when the Sun—hence the solar gods of all the nations—was said to be born. *Natalis solis invicte.* And the "precursor" of the resurrecting Sun *grows* and *waxes strong,* until the vernal equinox, when the god Sol begins its annual course, under the sign of the Ram or the *Lamb,* the first lunar week of the month. The 1st of March was feasted throughout all pagan Greece, as its *neomenia* was sacred to Diana. Christian nations celebrate their Easter, for the same reason, on the first Sunday that follows the full moon, at the Vernal Equinox. With the festivals of the Pagans, the canonicals of their priests and Hierophants were copied by Christendom. Will this be denied? In his "Life of Constantine" Eusebius confesses—thus saying, perhaps, the only truth he ever uttered in his life—that "in order to render Christianity *more attractive to the Gentiles, the priests* (of Christ) *adopted the exterior vestments and ornaments used in the pagan cult.*" He might have added "their rituals" and dogmas also.

Up to the fourth century the churches knew of no altars. Up to

that date the altar was a table raised in the middle of the temple, for purposes of *Communion,* or fraternal repasts (the *Cœna,* as mass was originally said in the evening). In the same way now the table is raised in the "Lodge" for Masonic Banquets, which usually close the proceedings of a Lodge and at which the resurrected Hiram Abifs, the "Widow's Sons," honour their toasts by *firing,* a Masonic mode of transubstantiation. Shall we call their banquet tables *altars* also? Why not? The altars were copies from the *ara maxima* of pagan Rome. The Latins placed square and oblong stones near their tombs, and called them *ara,* altar; they were consecrated to the gods *Lares* and *Manes.* Our altars are a derivation from these square stones, another form of the boundary stones known as the gods *Termini*—the Hermeses, and the Mercuries, whence *Mercurius quadratus, quadriceps, quadrifrons,* etc., etc., the *four-faced* gods, whose symbols these square stones were, from the highest antiquity. The stone on which the ancient kings of Ireland were crowned was such an "altar." Such a stone is in Westminster Abbey, endowed, moreover, with a voice. Thus our altars and thrones descend directly from the priapic boundary stones of the pagans—the gods *termini.*

Shall the church-going reader feel very indignant if he is told that the Christians adopted the *pagan* way of worshipping *in a temple,* only during the reign of Diocletianus? Up to that period they had an insurmountable horror for altars and temples, and held them in abomination for the first 250 years of our era. These primitive Christians were Christians indeed; the moderns are more pagan than any ancient idolators. The former were the *Theosophists* of those days; from IVth century they became Helleno-Judaic Gentiles *minus* the philosophy of the Neo-Platonists. Read what Minutius Felix says in the third century to the Romans:

> You fancy that we (Christians) conceal that which we worship because *we will have neither temples nor altars?* But what image of God shall we raise, since Man is himself God's image? What temple can we build to the Deity, when the Universe, which is Its work, can hardly contain It? How shall we enthrone the power of such Omnipotence in a single building? Is it not far better to consecrate to the Deity a temple in our heart and spirit?

But then the *Chres*tians of the type of Minutius Felix had in their mind the commandment of the MASTER-INITIATE, *not to pray in the synagogues and temples* as the *hypocrites* do, "that they may be seen of men." (Matthew 6:5.) They remembered the declaration of Paul, the Apostle-Initiate, the "Master Builder" (I Corinthians 3:10),

that MAN was the one temple of God, in which the Holy Ghost, the Spirit of God dwelleth; (*Ibid.*). They obeyed the truly Christian precepts, whereas the modern Christians obey but the arbitrary canons of their respective churches, and the rules of their Elders. "Theosophists are notorious Atheists," exclaims a writer in the "Church Chronicle." "Not one of them is ever known to attend divine service . . . the Church is obnoxious to them"; and forthwith uncorking the vials of his wrath, he pours out their contents on the *infidel, heathen* F.T.S. The modern Churchman stones the Theosophist as his ancient forefather, the Pharisee of the "Synagogue of the Libertines" (Acts 6:9) stoned Stephen, for saying that which even many Christian Theosophists say, namely that "the Most High dwelleth not in temples made with hands" (*Ibid.* 48); and they "suborn men" just as these iniquitous judges did (*Ibid.* II) to testify against us.

Forsooth, friends, you are indeed the righteous descendants of your predecessors, whether of the colleagues of Saul, or of those of Pope Leo X, the cynical author of the ever famous sentence: "How useful to us this *fable* of Christ." *"Quantum nobis prodest hac fabula Christi!"*

THE BASIS OF EGOIC DEVELOPMENT

It is only he who is possessed of the most complete sincerity that can exist under heaven, who can give its full development to his own nature. Able to give full development to his own nature, he can do the same to the nature of other men. Able to give its full development to the nature of other men, he can give their full development to the nature of animals and things. Able to give their full development to the natures of creatures and things, he can assist the transforming and nourishing power of Heaven and Earth.

RALPH WALDO EMERSON

letters • questions • comment

In what way is man the bridge between the animal and spiritual in nature?

All the beings in nature are sevenfold, but only in man do the three higher principles even partially incarnate on this plane. In the rest of nature they are dormant. It is through Manas that the higher triad of Atma-Buddhi-Manas contacts the lower planes of consciousness. When Manas incarnates it becomes dual because of its association with both lower and higher planes. Thus man is the only being in evolution on this planet who has the power to initiate causative action on the mental plane. He can choose to turn the light of mind toward matter with the intention of manipulating the forms he finds therein for his own benefit, heedless of their evolutionary progress; or he can strive to unite Manas to the Buddhic principle and, under the guidance of the higher ego, refine all the material forms he uses. Regarding the importance of this effort Madame Blavatsky says in *The Key to Theosophy*:

> Let us not forget that in the human system—even according to those philosophies which ignore our septenary division—the Ego or *thinking man* is called the *Logos*, or the Son of Soul and Spirit. "Manas is the adopted Son of King and Queen" (esoteric equivalents for Atma and Buddhi), says an occult work. He is the "man-god" of Plato, who crucifies himself in *Space* (or the duration of the life cycle) for the redemption of MATTER. This he does by incarnating over and over again, thus leading mankind onward to perfection, and making thereby room for lower forms to develop into higher.

But whichever course he chooses, man must necessarily involve himself in the evolution of all the other beings that constitute his environment. If he exploits the responsiveness of these remarkably adaptable and highly organized forms of life, he will eventually find himself enmeshed in the results of his exploitation. Not only famines, floods, poverty, but even the psychic ills which follow urban overcrowding and æsthetic deprivation could be regarded as this

kind of Karma. A. E. Parr, senior scientist at the American Museum of Natural History, wrote in *Landscape* (Winter, 1964) on this latter point:

> As the pattern of the cityscape becomes more and more uniform by architectural design and public regulation, the rewards of exploring the neighborhood milieu dwindle to insignificance. With the increasing predictability of the perceptual environment, unpredictable behavior becomes a natural way to seek the challenges that the adventurous spirit demands and the evolving environment tries to deny. The loud delinquency of the juvenile and the quiet or restless boredom of the adult are probably in a large measure only different responses to the sensory famine.
>
> Any experienced traveler knows that there are cities or districts where he can walk for hours and miles before feeling any fatigue, while the prospects of other towns make him feel tired almost before he gets on his way. . . . It might be well to remember that the city is a stage on which the lives of most of us are acted out, and it should not be designed as though it were a columbarium for our ashes.

But man can also make use of his surroundings in a way that is consistent with the established laws and cycles which govern their existence. Such were the relationships of the American Indians to their environment, and of a man like Paracelsus to the practice of medicine.

Still another order of causation is significant for man in his present stage of evolution: that having to do with intangible forms of matter. Mr. Judge, in "The Persian Students' Doctrine," gives this idea a graphic reality:

> "Think of your question, of your doubts, and of the young students who have raised them; think not of Abad, for he is but a name," whispered my guide.
>
> Then, as I revolved the question, a cloud arose on the surface before me; it moved, it grew into shapes that were dim at first. They soon became those of human beings. They were the living pictures of my student friends. They were conversing, and I too was there but less plain than they. But instead of atmosphere being around them they were surrounded with ether, and streams of ether full of what I took to be corporeal atoms in a state of change continually rushed from one to the other. After I had accustomed my sight to this, the old man directed me to look at one of the students in particular. From him the stream of ether loaded with atoms, very dark in places and red in others, did not always run to his fellows, but seemed to be absorbed elsewhere. Then when I had fixed this in my mind all the other students faded from the space, their place taken by some ferocious beasts

that prowled around the remaining student, though still appearing to be a long distance from him. And then I saw that the stream of atoms from him was absorbed by those dreadful beasts, at the same time that a mask fell off, as it were, from his face, showing me his real ferocious, murderous mind.

"He killed a man on the way, in secret. He is a murderer at heart," said my guide. "This is the truth that Abad meant to tell. Those atoms fly from all of us at every instant. They seek their appropriate centre; that which is similar to the character of him who evolves them. We absorb from our fellows whatever is like unto us. It is thus that man reincarnates in the lower kingdoms. He is the lord of nature, the key, the focus, the highest concentrator of nature's laboratory. And the atoms he condemns to fall thus to beasts will return to him in some future life for his detriment or his sorrow. But he, as immortal man, cannot fall. That which falls is the lower, the personal, the atomic. He is the brother and teacher of all below him. See that you do not hinder and delay all nature by your failure in virtue."

Then the ugly picture faded out and a holy man, named in the air in gold "Abad," took his place. From him the stream of atoms, full of virtue, his hopes, aspirations, and the impression of his knowledge and power, flowed out to other Sages, to disciples, to the good in every land. They even fell upon the unjust and the ferocious, and then thoughts of virtue, of peace, of harmony grew up where those streams flowed. The picture faded, the cloudy screen vibrated and rolled away. We were again in the lonely cave. Faint footfalls echoed round the walls and soft whispers as of peace and hope trembled through the air.

Thus it is that human beings inform and affect the matter which provides the means for their own evolution, giving it an order of purpose which it could not achieve by itself. And by the power of his imagination man can either erect institutions which confine the human spirit as effectively as any prison, or create social forms which express the universality of spirit.

In such ways animal nature, in whom mind is as yet dormant, may be refined and elevated by the mind of man. In this way the spiritual side of nature reaches into and influences the lower forms of life, preparing them for distant cycles of higher evolution.

on the lookout

What Is "Real" History?

In these days of complacent summaries in the name of history, it is a pleasure to come across educational materials which embody some of the excitement and wonder of great moments in the past. "Jackdaws" is the name of a series of packets or folders which deal with climactic discoveries or events in a way that acquaints the reader with at least some of the raw materials of history. Facsimiles of letters, newspapers, cartoons, charters, state documents, together with brief commentary bring to life such crucial events as the abolition of the slave trade, Harvey's discovery of the circulation of the blood, the French Revolution, and Newton's discovery of gravitation. (Prepared in England, these Jackdaw publications are distributed in the United States by Grossman Publishers, 125a East 19th St., New York, N.Y. 10003, at $2.95 each.) The folder on Newton, for example, contains, among other things, a facsimile of a manuscript page from *Philosophiae Naturalis Principia Mathematica* handwritten in Latin (with translation); a letter from Newton to Edmond Halley; various maps, diagrams and explanations, as well as an experiment for the student to work out.

"Profound Philosophy"

While modern historians have still a long way to go to reach the conclusion of Augustin Thierry, quoted approvingly by Madame Blavatsky (*S.D.* I, 676), that in legend alone rests *real* history, since legend "is *living* tradition, and three times out of four it is truer than what we call History," sympathetic historical studies of ancient peoples for whom legend and myth were living realities are a step in the right direction. A Jackdaw folder on "The Conquest of Mexico" contains pictures and drawings from ancient Indian cultures as well as pages from histories and correspondence by Spaniards at the time of the Conquest. Quotation from one of the explanatory "broadsheets" will suggest the tone of this material:

From about the eighth to the twelfth centuries A.D., on the

high plateau, the Toltecs were famous for their stone carving and feather work. They built pyramids of the Sun and Moon at Teotihuacán (city of the gods) a little north of the present Mexican capital. They based a profound philosophy on the cult of Quetzalcoatl, who was a kind of god-man and who, like the Buddha, could scarcely bear to hurt any living creature. Quetzalcoatl may have lived about the time of Christ (this is uncertain), but the name is also given to a Toltec king who lived in the 10th century A.D.

The Toltecs and the Mayas developed very accurate calendars. The Mayas calculated a year so carefully that there was an error of only three days in 10,000 years. Our own calendar measures only the passage of the Earth about the Sun and the Moon about the Earth, but the Maya and Aztec calendars . . . also used the movements of other planets such as Venus. To do this they created various sliding scales, with cycles of 13, 18, 20, 73, and 260 days. The measure of 20 days combined with that of 18 made 360 days, and the extra 5 days in the year were said to be "outside the calendar." During them people fasted and rested until the new year began. A 260-day cycle multiplied by a 73-day one added up to a period of 52 years, and at the end of this time fires had to be lighted so that the Sun could continue to shine upon the earth. At this time, on the high plateau, new pyramids would be built on top of old ones. Walls with paintings of gods would be broken, and the pieces used to pave the floors of new dwellings. Everything ended and then started afresh.

Principle of the Wheel

Although much trade was carried on, and people wandered from the highlands to the coast and south to the Maya territory bartering all kinds of goods, it did not seem to occur to the ancient peoples to use the wheel. Yet they knew the principle of it—we know this because it has been found on toy animals made of clay. . . .

The importance of such studies, Theosophically, is made clear by what H.P.B. says in her series of articles titled "A Land of Mystery," in one of which is the following (THEOSOPHY 4:14):

Go where we may, to explore the antiquities of America—of Northern, Central, or Southern America—we are first of all impressed by the magnitude of these relics of ages and races unknown, and then with the extraordinary similarity they present to the mounds and ancient structures of old India, of Egypt and even of some parts of Europe. Whoever has seen one of these mounds has seen them all. Whoever has stood before the cyclopean structures of one continent can have a pretty accurate idea of those of the other. Only be it said—we know still less of

the antiquities of America than even of those in the Valley of the Nile, of which we know next to nothing. But their symbolism—apart from their outward form—is evidently the same as in Egypt, India, and elsewhere.

Aztec Decline

Has there been any progress among scholars and antiquarians since H.P.B.'s time? Well, there is at least growing respect, if not philosophic understanding, of the works of these ancients. The second volume of Siegfried Giedion's *The Eternal Present* (Pantheon, 1957) illustrates the author's profound appreciation of Egyptian architecture, art and religion, even if the latter is hardly understood. Meanwhile, the Jackdaw material on the ancient Toltecs shows increasing awareness of the greatness of these people:

> Because the Aztecs took over the beliefs and the language of the previous peoples, it was thought for a long time that they were the originators of the great Nahuatl-speaking civilization. We know now that this was not so. They were conquering people, and they understood the old religion so little that they grossly distorted it. They took some of its central commands literally and began the practice of human sacrifice. Therefore, when the Spaniards came, they found much that was barbarous; and they thought it had always been so.

Mystery of Toltecs

H.P.B. writes on the same subject (THEOSOPHY 4:15):

> The earliest inhabitants of Mexico, of whom history has any knowledge—more hypothetical than proven—are the Toltecs. These are *supposed* to have come from the North and *believed* to have entered Anahuac in the 7th century A.D. They are also credited with having constructed in Central America, where they spread in the eleventh century, some of the great cities whose ruins still exist. In this case it is they who must also have carved the hieroglyphics that cover some of the relics. How is it, then, that the pictorial system of writing of Mexico, which was used by the conquered people and learned by the conquerors and their missionaries, does not yet furnish the keys to the hieroglyphics of Palenque and Copan, not to mention those of Peru? And these civilized Toltecs themselves, who were they, and whence did they come?

She makes plain that many secrets of ancient American civilization have been lost through the arrogance and bigotry of the Spanish conquerors and their fanatical priests. All these high civilizations of the past point to an ancient knowledge, and it is interesting to

note that modern educational materials sometimes prepare the reader for acceptance of this idea.

Open For Reconsideration

A new translation and analysis of an inscription believed to have been the work of ancient Phoenicians—supposed to have landed in Brazil some two thousand years before Columbus reached the new world—has been submitted by Dr. Cyrus H. Gordon of Brandeis University (*New York Times,* March 16, 1968). The stone on which the inscription appeared (found in Parahyba, Brazil in 1872) was lost, but copies survived to tell the story of a fleet of ten Phoenician vessels which departed from the Gulf of Aqaba and sailed around Africa. A storm separated one ship from the others and Dr. Gordon theorizes that it was caught in the west-flowing South Equatorial Current. This confirms a similar account by Herodotus.

Until recently the inscription was dismissed as a fraud, but now, according to Dr. Gordon, two developments have stimulated reconsideration of its authenticity: One is a better understanding of Phoenician word usages; the other, a chance finding of an old scrapbook by Dr. Jules Piccus, of the University of Massachusetts in Amherst, which contained a letter (dated Jan. 31, 1874) to the director of the National Museum in Rio de Janeiro. It enclosed a transcription of the stone inscription, as well as translations into Hebrew and French.

Achievements of Antiquity

Not only is the possibility of a Phoenician landing in the New World now accepted, but Dr. Gordon is quoted in the *Times* as saying "there may have been many intentional landings of Mediterranean seafarers in the New World in the centuries (even millennia) before Columbus." A passage in *Isis* (I, 239) may be thought to support Dr. Gordon's conclusion:

> The more archaeology and philology advance, the more humiliating to our pride are the discoveries which are daily made, the more glorious testimony do they bear in behalf of those who, perhaps on account of the distance of their remote antiquity, have been until now considered ignorant flounderers in the deepest mire of superstition. Why should we forget that, ages before the prow of the adventurous Genoese clove the Western waters, the Phoenician vessels had circumnavigated the globe, and spread civilization in regions now silent and deserted? What archaeologist will dare assert that the same hand which planned

> the Pyramids of Egypt, Karnak, and the thousand ruins now crumbling to oblivion on the sandy banks of the Nile, did *not* erect the monumental Nagkon-Wat of Cambodia? or trace the hieroglyphics on the obelisks and doors of the deserted Indian village, newly discovered in British Columbia by Lord Dufferin? Do not the relics we treasure in our museums—last mementos of the long 'lost arts'—speak loudly in favor of ancient civilizations?

H.P.B. indicates that "chance discoveries" such as that of Dr. Piccus may continue through the years. Records once thought lost or destroyed, she says, may "perhaps reappear" in a "most unexpected and almost miraculous manner." (*Isis* II, 26.)

"Status of Machines"

In *Sarvodaya* for June of last year, an Indian magazine of Gandhian content, Wilfred Wellock spoke of effects of industrialism which are not sufficiently recognized by Western critics. He said:

> The tragedy of the West arises from the fact that during the last forty years material prosperity has advanced at the expense of culture, and thus of moral and spiritual wellbeing. In consequence, the quality of her life has fallen tremendously, and unless there are adequate changes her future will be jeopardised. As for the U.S.A., her ideological war with the Vietnamese is causing tremendous changes in her economy and threatening her future, and her living standards for years to come, thus aggravating very seriously her internal problems, including her relationship with her coloured populations.
>
> The fundamental weakness in our civilization arises from the fact that it utilises so small a percentage of the brain power of the masses, who are thus reduced to the status of machines. This condition has the effect of driving them to demand more and more wages in order [to] fill the gap in their minds and lives. In general, it tends to create a demand for excitement, self-indulgences, etc.

Creating Morons?

A curious confirmation of this analysis appeared years ago in a book by Niall Brennan, *The Making of a Moron* (Sheed & Ward, 1953). This author had personal experience of the psychological conditions of production-line employment. He points out that in Australia, during World War II, there was so serious a shortage of man-power that some of the factories drew on the mentally deficient for help, it being discovered, to everyone's surprise, that these people made better workers than the "normal" men who had gone off to

war. Mr. Brennan studied this phenomenon, finding, for example, that American manufacturers during World War I had had similar experience with mentally deficient girls, who turned out to be obedient, trustworthy, reliable, and not given to the gossip and frivolity so common among ordinary employees. The author comments:

> If the demands made on a man by society are no greater than those which can be satisfied by a moron, then the unwanted faculties of a normal man will atrophy, and the next and near stage is the conversion, more accurately the subversion, of a normal man into a moron. Just how far is all this industrial progress making morons out of men? It is a question worth trying to answer.

The Vacuum Must Be Filled

Occasionally, a man of reflective intelligence has opportunity to experience the psychological effects of the monotony of assembly-line work. There are, Mr. Brennan found, two ways to look at it:

> Uncomplicated manual labour is only beneficial to people aware of and with a use for their intellect. If intellect is ignored, it becomes an open tip for every kind of mental garbage which others have thrown away, thrown off, or wish for their own reasons to pass on. The intellect cannot remain empty. It can either choose its contents or be filled without making its own selection. There is no limit to the rubbish with which it can be filled if its owner refuses to make any selection.

Differences in Workers

Later he compares the effects on himself of some manual labor in a papermill, at a job nobody else liked to do, with the effects on another man. a moron, who worked with him:

> Both our bodies were used to the fullest and most exhilarating extent . . . a wonderfully satisfying thing. True physical exhaustion, derived from a united action of the whole body, is a condition of great contentment. George had nothing to think about, and nothing to think with. So he was totally immersed in his work. I had plenty to think about and could, because my thinking parts were not only unimpeded, but actively stimulated by the intense activity of my body. The greatest thoughts a thinker ever has are the thoughts which coast uninterruptedly, gently, and smoothly through a mind that is undistracted by the demands of a body because the body is either totally occupied or exhausted into submission.
>
> This kind of completely manual work is fit only for morons or for students. Whether or not manual work makes a man or a moron depends not only on the exact nature of the work,

but also on the type of man who takes it up.

Invitation to Psychism

While it is true that people alive in their minds can use to good purpose the time spent on a monotonous job, the general tendency of existing society is to fill the psychic nature of men in peonage to the production line with day-dreams and longings which can only increase their susceptibility to suggestion. And since the massive influence of nearly all popular reading and electronic communication is toward multiplication of material desires, it is easy to see how the conditions and character of work in modern factories compounds the dangers of psychism, especially in the present cycle. These are matters wholly outside the purview of those who claim great progress for the technological society. Mr. Brennan gives a broadened view of the human responsibility of employers in the following analysis:

> The unpleasantness of a job has nothing to do with whether it is repetitive or not. It depends solely on how many of the parts of man are being used and how well they are being used. Acting is monotonous in the literal sense of the word; but few occupations use the whole man so intensely, and that is precisely why it fascinates so many people. If a part only of a man is being used, the salvation of his sanity depends on what he himself does with the unwanted parts. But if ostensibly the whole man is bought by the employer, and only a part is used, or parts are wrongly used, and the worker himself is denied right use of his own parts, then his sanity, in the sense of the fullness of his personality, is in danger.

Damien and Gandhi

Niall Brennan is a Catholic writer whose spirit of devotion to the working classes is reminiscent of the Catholic Worker movement founded by Dorothy Day; and he recalls, through his practical identification with men on the production line, the similar identification of Father Damien with the victims of leprosy. Unlike theoretical reformers, such men themselves experience the effects of what they set out to change, obtaining first-hand knowledge of what must be done. Gandhi, too, was a reformer of this character. From the Theosophical point of view, reports such as Mr. Brennan's *The Making of a Moron* reveal the inhumanity and folly of socio-economic systems which develop in complete neglect of the metaphysical laws of life. The passages we have quoted show that existing economic structures and organization have grown from the

assumption that human beings can be sub-divided and manipulated according to the requirements of a misconceived "efficiency," without harming the individual or doing violence to the social organism as a whole. Present attitudes among the young already presage a far-reaching revolt against this assumption, but how much better it would be if the ensuing changes could be guided by knowledge of the transcendental destiny of mankind!

A New "Fashion"

The mass journalism which is, so to say, no more than a reflection of the psychic tendencies of the race mind, has brought to the surface two curious "features" in *Harper's Bazaar* for October, 1968—one purporting to be a glossary of occult terms; the other, a heterogeneous collection of brief biographical sketches of individuals thought to be associated with mystic lore or the occult. The scholarship underlying this effort is superficial to say the least, some of the material being patently false. It is worthy of notice, however, since its appearance in a fashion magazine indicates that popular scepticism is being replaced by an equally casual acceptance of "the occult." Also, among some fifty or so definitions of terms ranging from the mystical and magical to areas of modern psychology, indiscriminately mixed, a few accounts emerge rather well.

Karma and Reincarnation

"Alchemy," for instance, is spoken of as "the science of transmuting one thing into another, precursor of both psychology and chemistry, rich in symbolism." "Occult" relates to "secrets hidden from the uninitiated. In ancient times, riddles containing the occult were posed so that the most simple answers hid the secret: the riddle of the Sphinx, etc." Karma: "the force which works equally through good and evil to determine the nature and circumstances of man's future incarnation." Karmic debt: "an obligation incurred in a previous incarnation, which is encountered again." One is moved to reflect that there are some terms of such profound import that their true content can hardly be suppressed, and for them to come into currency, despite such unaccustomed channels, may bring their meaning to even casual readers. Moreover, words like "Karma," which represent basic principles, suffer less distortion from popular treatment than more involved conceptions of ancient philosophy. In any event, the tide of interest in things mysterious and "occult" is rising once again, and while the frothy treatment given such mat-

ters by *Harper's Bazaar* can hardly be admired, a more serious interest may manifest later, as the cycle gains strength.

Transparency—Physical and Metaphysical

An instance of the persistent trend to detach ourselves from dependence on a solid, material universe comes in an imaginative projection of the architecture of the future, by Buckminster Fuller in *House Beautiful* for Sept. '68. He uses current breakthroughs in our meager understanding of what matter is, to loosen up our concepts of ourselves as confined to and identified with apparently gross bodies. Just as we have discovered that the matter we build with is not really opaque or even solid, so, he thinks, we are on the verge of applying this knowledge at another level, relating it to our inner selves. Comparing a human to a telephone transmitter, Mr. Fuller suggests the merely vehicular role of the physical body. He proposes that the total human being has a transcendental aspect which uses the body in much the same way as a telephone transmitter is used by men for communication:

> Soon [human beings] will recognize that their consciously living cosmic selves are not the physical aggregation of atoms into molecules, progressively associated and dissociated in the complex, life-accommodating, self-rebuilding, physical articulation systems called "bodies."
>
> When we "hang up" our life's transceiver, we terminate the articulation. Our corpse is as dead a system as is the telephone system without humans. The weightless I and You—life—are not the physical organic system through which life communicates its presence from one individual to another. At the moment called death, no weight is lost. We are weightlessly immortal.

Sublimated Bodies?

> Sum totally, young life is beginning to realize intuitively that all things—especially the big inert "things" of yesterday's distinction—are not only useless "fat" but also, being nontransportable, will have to be abandoned, or museumed, as humanity now tends to divest itself of non-essentials in order to explore and enjoy all our Earth's extraordinary potentials as well as its omni-dynamic, celestial universe.
>
> When we say, "I feel wonderful," it means in fact that we *don't feel anything*—and that every component of our incredibly complex organism is coordinating entirely subconsciously. In the distant future, when human beings say they feel well it will mean that their architecture is also working so well as to be not

only invisible, but also to be omni-subconsciously employed by society.

The perfect organism, in Mr. Fuller's view, never calls attention to itself. It simply serves the indwelling intelligence, efficiently, silently, continuously. It has been refined almost to a point of non-material existence. As builder and engineer, he uses the analogies of his profession, but his metaphysical convictions shine through even the illustration of a wonderful future architecture. All is to be made perfect before it can be outgrown—"raised up," as it is put in the *Ocean*. And the story of the banana peel (see *The Eternal Verities*) also has application here.

Newer Manipulative Devices

The theosophic admonition that a person should grow at his own pace and in his own way, has little appeal to those who are prone to tinkering with the personality. Chemical brain research is a case in point. Recently Dr. David Krech, of the University of California, Berkeley, stated before a senate subcommittee (*New York Times*, April 3):

> I foresee the time when we shall have the means and therefore, inevitably, the temptation to manipulate the behavior and the intellectual functioning of all people through environmental and biochemical manipulation of the brain.

While Dr. Krech admittedly bases his prediction on work with rats, mice, and goldfish, he believes "it would be irresponsible and perhaps even socially criminal not to make this extrapolation" to man. By the use of various drugs, memory ability and learning capacity, it is claimed, can be raised or lowered and special talents enhanced. Now is the time, he suggests, "to institute effective, carefully thought through, and humane controls." It becomes increasingly clear that only a philosophical understanding of Karma and Reincarnation can check the present tendency to regard man as a "thing" which may be manipulated and controlled.